N° 3

# MONEY ESSAY'D;
OR,
## *The true Value of it tryed.*

IN A

# SERMON

Preach'd before the
Worſhipful SOCIETY
OF
# MERCHANTS,
IN THE
City of *BRISTOL.*

By *CHARLES BRENT*, M. A.
Rector of *Chriſt Church* and of St. *Werburge* in the ſaid City; and Canon Reſidentiary of St. *DAVID'S.*

*Publiſhed at the Deſire of the Society.*

*LONDON:*
Printed for WILLIAM and JOHN INNYS at the Weſt End of St. *Paul's*; and WILLIAM COSSLEY in *Briſtol.* M. DCC. XXVIII.

K

G.R III.
BRITISH MUSEUM

# Eccles. X. 19.

## *Money anſwereth all things.*

THIS ſhort Sentence is of wide Extent, and takes in an endleſs Graſp; for, when all things are brought within our reach, there cannot be wanting any one thing more that the Heart of Man can deſire. Other things there are, which may profit, or pleaſure us in ſome particular Inſtances; as in the former Clauſe, *A Feaſt is made for Laughter, and Wine maketh merry*; and this is all it can do for us. But *Money* will not only do ſuch little things as theſe,

theſe, provide a *Feaſt*, procure *Wine*, *Mirth*, and the like, but, it ſeems, it *anſwereth all things*.

And while the World has this high Eſtimation of it, no Wonder that all Hands are at work, and all Difficulties, Toils, and Hazzards encountered to get this *Catholicon* in poſſeſſion; that the Merchant ploughs the *Seas* after it, to the remoteſt Parts of the Globe; that the *Husbandman* tears up the *Face* of the *Earth*, and the *Miner* the *Bowels* of it, to ſearch out and ſeize it; that Men uſe their utmoſt Efforts, not much minding how honeſt or diſhoneſt; that they riſque Reputation, Principle, Conſcience, and Credit to be Maſters of it; In a word, that they ſo devoutly worſhip, adore and love it, as to make it their God-almighty: For, if *Money anſwereth all things*, what

what is there that *Almightineſs* itſelf can do more?

Now in regard it is of the moſt dangerous and fatal Conſequence, that Men ſhould ſet up this *Idol* in their *Hearts*, and rivet their Deſires and Affections to it, under ſuch an alluring View and Perſuaſion, and covet it *above* all things, becauſe it *anſwereth* all things; it may not be unſeaſonable, or amiſs, to conſider under what Limitation and Reſtraint this Expreſſion ought to be taken. The Reſult of which Diſquiſition will be, to diſengage this *Alſufficient* Thing from its manifold Imperfections, and Evils, and point out all thoſe uſeful and advantageous Ends in Life, that it can anſwer to us: From whence we may ſee plainly, what it is, and is not good for, and in conſequence, how to make

make the wiſeſt and beſt Uſe of it, to our own real Satisfaction and Happineſs.

And here I paſs by Money *amaſs'd* and *hoarded* up, as quite out of the Caſe: It ceaſes to be *current* Money, and is of no more Account than ſo many Bags of Pebbles. And juſt as much would it be for the Uſe and Behoof of Mankind, if it were reſtor'd again to the *Mines* out of which it was taken, as to lye buried under Ground, or ſecur'd in a *Coffer*.

One only Advantage our wiſe Author has mentioned, for the Miſer's Satisfaction, which is, *the beholding of it with his Eyes*; but upon this he lays no great Streſs: For, ſays he, *What Good is there to the Owner thereof?* And I am not going to conſider

ſider it as good for *nothing*, but how far it comes up to this high Character, of being good for *every* thing.

To begin then —— *Money anſwereth all things* ——— But this can only mean, all ſuch things as are to be purchaſed and bought with Money: And this ſhews already a notable *Defect* and *Flaw* in it. For how many things, neceſſary to our Eaſe and Comfort, are there, which Money can do nothing to procure for us?

Will it buy off any grievous or deſperate Diſeaſe, relieve us out of any cruel Pain or Anguiſh, or reſtore to us a loſt Limb? Will it put by a raging Fit of the Gout, aſſwage the cutting Torture of the Stone, or compoſe a diſtemper'd Imagination? Will it buy away any Blemiſh or

Deformity of Body, or any Defect or Diſtraction of Mind, or purchaſe Parts, Underſtanding, and Erudition? Will it beget a lawful Heir to any great Kingdom or Family, where it is above all things wanted, and wiſh'd for?

To come nearer. —— Can Money purchaſe the Pleaſures and Joys of a *good* Conſcience, or bribe off the Remorſes, and Stings of a *guilty* one? Can it renew for us our paſt Years, or *redeem* the Time which we have worſe than *loſt*, or bring back old Age to the Bloom of Youth? Can it pay down for us the Debt of Nature, ranſom us from the Arreſt of Death, and the Captivity of the Grave?

Yes,

Yes, as that fatal Hour approaches, ſome things there are that Money can do for us. It can procure us the niceſt *Dainties*, i. e. to tantalize and teize our *Loathing*; a numerous *Attendance* round about us, *i. e.* to diſturb and *ſtifle* us up; a learned *Conſult*, yea, for the greater State, a *College* of Phyſicians, *i. e.* to ſentence and give us over; the richeſt Cordials, *i. e.* to prolong and aggravate our Death-pangs; *Friends*, that is, *Flatterers* enough, who, to gain a Place in our *good Will*, ſhall be officious to ſet Pillars of Down under our uneaſy Heads, and ſpeak falſe Security to our unquiet Hearts, and complement us out of the penitential and and pungent Reflections of our own Conſciences: And, in concluſion, after we are *departed*, and *gone* from

all, it can give us a magnificent and pompous *Funeral*, for the Amuſement of thoſe we have left behind.

But what availeth all this, when things are haſtening to Extremity? What are *Mountains* of *Gold* of more Value to a dying Man than the little *Heap* of *Earth* that is to cover him? Riches are of none other account to him now, but to mingle in among his other mortal Torments, to throw *Gall* and *Wormwood* into the *bitter* Cup, and give it the *deadlier* Farewell. And, *O Death! how bitter is the Remembrance of thee, to a Man that liveth at Eaſe in his Poſſeſſions, and hath Proſperity in all things?*

But

But ſay, that a Man had many Years longer to live with his *Riches*; Is he ſure that his *Riches* will live as long with *him?* Is not the *keeping* of them almoſt as precarious, and uncertain as the *getting* of them? Will this *comprehenſive* thing, which is to *ſecure* us all things, be *Security* for it ſelf, and *Bail* for its own *Appearance?* How often, while we have fancied that we had it faſt, has it ſlily given us the Slip, and maugre Bolts, and Bars, and Chains, and Iron Cheſts, made its Eſcape from us, into Seas, or foreign Lands, or even ſtood the Chance of a *Dye* at Home, to find out a new Maſter? *And wilt thou ſet thine Eyes upon that which is not? For Riches certainly make themſelves Wings, they fly*

*fly away as an Eagle towards Heaven.*

I will ask but one thing more of Money, to *eſſay* how far it anſwereth all things: Will it purchaſe for us the *Favour* and *Grace* of GOD? If it can do this, I am ready to ſet my Hand and Heart to the Text, in the moſt abſolute Senſe and Extent; for he that hath GOD hath all things; and if the *Light* of his Countenance *ſhine* not upon our Gold, it degenerates into Droſs and Dirt; ſo that it is GOD alone, that *is all in all.* But in regard, it is to be fear'd, that it oftner purchaſeth Men *out* of his Favour than *into* it; thro' all theſe Defects and Imperfections, the *Alſufficiency* of it ſhrinks away apace.

——— But

——— But to proceed.

If *Money anſwereth all things*, this muſt comprehend *evil things*, as well as *good*; and in this View it muſt be of worſe than no Uſe to us, and deſerve to be called the *Plague*, inſtead of the *Idol* of our Hearts. And unto how many *Evils* it is ready to contribute and adminiſter, muſt be not only a *monitory*, but a *mortifying* Circumſtance for moneyed Men to reflect on. By the Apoſtle's Account, it is *the Root of* all *Evil*; which takes in *publick*, as well as *private*.

And, how prevailing an Influence it has in *publick* Evils, is but too ſenſibly perceiv'd, which Way ſoever we turn our Thoughts. There are two prin-

principal Inſtances, which I ſhall content my ſelf with making Examples of, and they are *War* and *Slavery*, the Loſs of *Peace*, and of *Liberty*.

How endleſs are the Calamities of a wicked injurious *War*! Fire and Sword, Slaughter and Deſtruction, Plunder and Famine, Rivers of Blood, and Mountains of Ruins, whole Countries ravag'd, and rent to and fro, and ghaſtly Traces of Deſolation left behind, as the Marks of hoſtile Marches; *theſe* are ſome of the natural, unavoidable Effects which *War* produces, and Money is the Support and Sinew of *War*.

*Slavery*

*Slavery* is another publick Evil, of the firſt Magnitude; for what valuable thing have People left them, after they have loſt their *Liberty*? And what Privilege, or *Liberty* is there, which Money will not purchaſe from them? 'Tis ſaying little that individual Men are to be dealt for, ſince whole Kingdoms have been corrupted, penſion'd, and vanquiſh'd by the *Power* of it. Liberty and Property, Principle and Privilege, Virtue and Honour, which are wont to be dearer to Men than their Lives, are now becoming vendable, all the World over; as any other Merchandice: Such general Corruptions, *complain'd* of by every Body, *diſclaim'd* by no Body, ruinous Intendency and without a Remedy, nothing elſe

could have been *answerable* for but *Money*.

Nor less does it administer to the Depravities of *private* Life; in which, if evilly and corruptly misapplied, it will help to unhinge Men from all the Engagements and Duties which they owe to *themselves*, their *Neighbours* and their GOD. In respect to *themselves*, it is at Hand to give Succour to all their *Vices*, as well of the *Mind* as of the *Body*: Those of the *Mind*, which I shall now make mention of, are chiefly *Pride* and *Avarice*, *Self-love* and *Self-conceit*, unto which divers others are reducible.

And what is there that can raise and encourage *Pride*, and *Self-conceit*

*ceit* like Money, which is it ſelf one *Species* of it? To what extravagant Heights will it weigh Men up in their own Opinions? And what is there which a Man of Wealth, while really good for nothing, cannot imagine himſelf ſufficient for? He is *wiſer* than other Men: So *Solomon*, *The rich Man is wiſe in his own Conceit.* He is better *belov'd:* So the ſame, *The rich Man hath many Friends.* He is *mightier* than others: So the ſame again. *The rich Man's Wealth is his ſtrong City, and as a high Wall in his own Conceit.* In fine, he is every thing which he would fancy himſelf to be; in which he has *Flatterers* enough at Hand to uphold him, and the *biggeſt Eſtate* to bear him out.

*Avarice*, and inordinate *Self-love*, are greatly nouriſh'd and increaſed by it: Inſomuch that, as unaccountable as it may ſeem, it is no ſuch rare thing to ſee Men, whoſe Souls were too *large* when they had *little*, to be ennarrowed, and ſhrunk up to *nothing* upon a great and unexpected Affluence. It has been proverb'd of Old, that *the Love of Money grows in Proportion to the Increaſe of it.* Tis a Sort of Hydropical *Thirſt*, and Gold is that *Liquid* to the Mind, which the more it *drinks* of, and *ſwells* out with, the more the *Thirſt* rages. Which is one Senſe, in which the wiſe Preacher may be underſtood, when he calls it *an evil Diſeaſe*: For what elſe is ſuch an *inſatiable* Deſire, as he deſcribes it to be? *The*

*The Eye is never ſatisfied with Riches.* And again, *He that loveth Silver ſhall not be ſatisfied with Silver, nor he that loveth Abundance with Increaſe.* And an inordinate *Love* of *Money*, and an inordinate *Self-love* are inſeparable.

In reſpect to all *outward* and bodily Vices; Money is at Hand to ſerve a voluptuous Man with all the Materials for his Purpoſe, which Way ſoever his ſenſual Inclinations ſhall carry him. Many are with-held within Bounds, or wean'd in Time from their Intemperances, for want of the neceſſary Means to ſupport them in it; but the Wealthy have wherewithal to be as diſſolute, and extravagant as they pleaſe. No Exceſſes need to be reſtrain'd, no Deſires

or

or Paſſions to be mortified, or turn'd off, becauſe they cannot be ſupply'd; for they are in Poſſeſſion of that one thing, to which ſcarce any thing elſe can be refuſed.

In regard to their *Neighbours*, the Rich, unleſs with-held by a Senſe of Juſtice and Humanity, have Temptation enough to *treſpaſs*, and break looſe. They can over-bear Men by open and avow'd Oppreſſion; they can make Uſe of the *Law* to treat them againſt *Law*; they can worry them *out* of their Right, by that which ſhould ſecure them *in* it, can make a *great* Eſtate ſerve for a good Title to a *leſs* one, becauſe it is too *little* to defend it ſelf; and overthrow them by a Sort of *Right*, which is paramount to all other *Rights*,

*Rights, to wit,* Power. As it is written of them, *Let our Strength be the Law of Juſtice.* Wiſd. ii. 11.

Upon this Principle the *Leviathan* rear'd up his monſtrous Head, that *Power irreſiſtible is the Foundation of all Right*; and he that has Money has *Power.* He may inſult, abuſe, revile, and injure at pleaſure; which the poor oppreſſed, for want of Ability to do themſelves Juſtice here, muſt be content to paſs over for redreſs, to GOD's general and impartial Tribunal.

Laſtly, and chiefly, Riches are apt to tempt Men off from that Faith, and Love, and Service which they owe their *GOD. Faith* implies both *Belief,* and *Truſt*; And very

very hardly are thoſe Men of Riches diſpoſed to *believe* in GOD, whoſe Thoughts are otherwiſe ſo engroſs'd and ſwallowed up, that they have ſcarce any Leiſure or Inclination to call to mind, whether there be a GOD; they have ſubſtituted *one* in his ſtead, and are not very ſollicitous about *another*. And ſo natural is it for *them*, who, with their Abundance, poſſeſs every thing with *Fulneſs*, to forget GOD, that *Agar* gave this for his Reaſon, why he would not deſire to be very rich; *Leſt I be full*, ſaid he, *and deny GOD, and ſay who is the Lord?*

Much leſs is Money apt to induce Men to put their *Truſt* in GOD. They ſeem, with Pleaſure, to leave it to thoſe poor, unfortunate

tunate Wretches to truſt in *him*, who have nothing elſe to truſt to. As for themſelves, they have what to *truſt* to in their own Poſſeſſion: And, ſolacing themſelves with the Sufficiency of their own Wealth, *They ſay unto* Gold, *thou art my* Hope; *and unto fine* Gold, *thou art my* Confidence. In fine, the *Belief*, the *Worſhip*, the *Love*, and *Service* of GOD, are like to find but little *Room* in thoſe rich Mens Hearts, which are already *full* of themſelves and their own Abundance.

What then, *you will ſay*, is become of this Piece of *Solomon*'s Wiſdom, that *Money anſwereth all things*; which, as far as we have hitherto examined and tried it, is *worſe* than good for *nothing*? I anſwer. As yet

we have only been reflecting upon the *Defects* and *Abuſes* of it; to the End that wealthy Men may be aware of thoſe dangerous Shelves, and Rocks, and Quickſands, upon which this *Golden Veſſel*, which they are *embark'd* in, is ſo liable to ſtrike and *miſcarry*; that ſo they may not be *caſt away*, and periſh with their Treaſure.

And, on the other Hand, that Men of moderate and mean Eſtate may ſit down the more eaſy, when they behold the *Rich*, with their *Wealth*, toſs'd up and down upon ſo many dangerous *Billows*; now almoſt up to *Heaven*, then down again into the *Deep*, uncertain *which* ſhall receive them; when they ſee how many boiſterous, extravagant Deſires, and

and Paſſions they themſelves are with-held from; and how many hazardous *Temptations* they eſcape in moral Life, which the *Rich* are ever obnoxious and expos'd to: And if, by ſuch natural Obſervations, they can happily arrive at *Contentment*, they will then find themſelves poſſeſs'd of an *Art*, which will *anſwer all things* unto them, in an other-gueſs manner than Money.

All this while, I am far from *depreciating* the true *Value* of it. For, if *Money anſwereth all things*, this muſt include all things that are *good* and *profitable* for us, all the Neceſſaries and Conveniences, all the Benefits and Bleſſings of human Life; and what need we look for more?

And if, at any time, it is perverted to indulge Men in their *Depravities*, or to anſwer any *evil* Purpoſes and Ends, the Fault is not in the *Money* but the *Men*.

Our *Riches*, like our *Paſſions*, are ſimply neither Good nor Evil, but according as they are directed, and dealt out; and as they are liable alike to be *miſapply'd* to corrupt and wicked Ends, ſo are they capable of *ſerving* us, upon every uſeful Occaſion, and Deſign, and doing us all the good Offices that our Hearts can reaſonably deſire.

And this brings Money into due *Credit* and *Countenance* again, diſplays the wiſe Man's Senſe in the beſt and the trueſt Light, and points out

to

to us all the Ways of converting it to the wiſeſt and beſt Advantage, and rendering our ſelves as uſeful and beneficial, as eaſy and as happy as we can wiſh to be. Which was the *laſt* thing I placed in your View.

Now what Comfort or Satisfaction is there that you would *enjoy?* What Good which you would deſire to *do?* Or what Degree of Complacency and Happineſs which you would covet to *attain?* You would, no doubt, as Men of Integrity and Honour, principally deſire to diſcharge all your Obligations of *Juſtice*, and *render to every one his Due.* And moſt ſerene is the Satisfaction and Peace, both outward and inward, which attends a Life of juſt and upright Dealing; *It is as the ſhining*

*ſhining Light, that ſhineth more and more, unto the perfect Day.* Now Money, righteouſly acquir'd and apply'd, will do every thing of this Kind for you; and without it you can do nothing: ——— You can only ſet your Hearts at reſt, by ſupplying the *Defect* of it with an honeſt *good Will*; to which the Apoſtle adminiſters this melancholy Conſolation, that *if there be firſt a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not.*

Would it be a Satisfaction (doubtleſs the *firſt*, for Charity begins at *Home*) to have your own Families ſupply'd with all the Conveniences and Comforts of this World, with liberal *Education*, and plentiful *Proviſion*,

*viſion*, with *Subſtance* at Home, and *Credit* Abroad? —— Does your Ambition riſe *higher*? Would you proſperouſly place out your Children, or *ennoble* your Line? Would you *advance* up to any high Degrees of Dignity and Quality, and honourably *maintain* you in the Poſſeſſion of it? Why, from the loweſt Neceſſities, to the higheſt Magnificences and Grandeurs of Life, *Money anſwereth all things*. Only thus far it can plead no *Merit*, but, at beſt, is in a State of *Indifference*.

Would you then come out of your *Selves* and *Families*, and do ſome good *Abroad*? Would you place out your *Superfluities* at the higheſt Intereſt and Improvement, and be the better and happier for what

what you have no need of? ——— For your Encouragement herein, you do well to bear in Mind this ſhort Hint, that what you *ſpend* upon your *own* you have ſeen the *laſt* of, but all that you do away in *good Works* will be your *own* for ever: Theſe are the only Bills of *Exchange* that will be *accepted* and honoured in the other World, and that can *transfer* your Stock into the *Bank* of Heaven, there to remain your everlaſting *Poſſeſſion*; for which you have this *promiſſory Note* of the Goſpel, *Give to the Poor, and thou ſhalt have Treaſure in Heaven:* And, in amazing Condeſcention, the Divine Spirit, as if it were for *Value receiv'd*, does elſewhere acknowledge, that it is ſo much *Money lent unto the*

*the Lord*, which he binds himſelf to *repay*.

And, with an *ample* Eſtate, and a Soul of a *Size* with it, how widely may a benevolent Man *extend*, and *diſtribute* himſelf in doing *Good*? Objects of every Kind are every where preſenting themſelves for his Notice and Relief; the *Poor*, which is GOD's *Family*, the *Prieſthood*, which is his *Miniſtry*, *Churches*, which are his *dwelling* Houſes, CHARITY SCHOOLS which are his *Nurſeries*, *Hoſpitals*, which are his pleaſing *Retirements*; even the *Publick Ways*, which are for every one's Uſe and Conveniency, are ſo many conſiderable, and ſtanding Demands upon Munificence and Liberality. Beſides thouſands of *accidental*

*tal* Occaſions, and Neceſſities, which occur daily, and exceed all Number and Deſcription. ——— But what need I detain you, while I caſt about to enlarge? They who know the *getting* of great Riches, beſt know what they are *reſponſible* for.

In ſum then, Money is the *Eſtabliſhment* of Realms, an *Equivalent* for Kingdoms, the *Support* of Governments, the *Cement* of Alliances, the *Vigour* of a juſt and neceſſary *War*, and the *Stability* of an honourable PEACE: It has no ſmall Influence in the Policies of Princes, in Reaſons of State, and in all conſiderable *Negotiations*, of what Kind ſoever.

And

And from the *Publick* downward, if ſtill in good Hands, it is *ſubſervient* to all the juſt and reaſonable Occaſions of Mankind. It is the *Credit* and the Life of *Commerce*, and thereby not only *grows*, and *thrives* upon it *ſelf*, but imparts *Nouriſhment* and *Spirit*, warm *Blood* and a vigorous *Circulation*, throughout the whole *Body* politick.

It is the *Foundation*, and the *Fabrick* of all great *Families*, and the Support of their Figure and *Grandeur*; a *Fortune* for Sons and Daughters, and a *Poſſeſſion* for Poſterity. It is a Proviſion for the Orphan and the Widow, Bread to the Hungry, Clothing to the Naked, a Ranſom for

Priſoners and Captives, and a never-failing Friend in Time of Need.

In generous and noble Hands, it anſwers all the great Ends and Deſigns of Learning, Piety, Magnificence, and Hoſpitality: It is the principal *Founder* and Endower of *Univerſities*, *Churches*, *Hoſpitals*, and all other *Publick Buildings* of Uſe and State, and has a *Name* and a *Figure* in every Liſt of *Benefactors*. Motive and Encouragement enough ſtill, for the utmoſt of your honeſt Diligence and Endeavours after it!

In a Word, as far as it is liberally beſtow'd, with a View to GOD's Glory, and in Deeds of Piety and Charity, it is in a manner Alſufficient in *Goodneſs*; for what Good is there to

to be done in the World, which Money will not do? And a great Store of good Works is not only an *earthly* Treaſure, but a *heavenly* one: And at the laſt and amazing *Change* of all Things, when the *Elements ſhall melt with fervent Heat*, it ſhall *run*, and *caſt* it ſelf into an everlaſting *Crown* of Glory! For which, may GOD of his infinite Mercy qualify and prepare us all, for the Sake of his dear Son, JESUS CHRIST our Redeemer.

*FINIS.*

*BOOKS* Printed for WILLIAM and JOHN INNYS, at the Weſt End of St. *Paul's*.

I. SIXTY Sermons preach'd on ſeveral Occaſions; By George Smalridge, D. D. late Lord Biſhop of Briſtol. The Second Edition, *Folio.* 1726.

II. Twenty Eight Sermons on various Subjects. By Benj. Bayley, M. A. late Rector of St. James's in Briſtol, in 2 Vols. 8*vo.* 1721.

III. A Vindication of the Civil Eſtabliſhment of Religion: Wherein ſome Poſitions of Mr. Chandler, the Author of Literal Scheme, &c. and an anonymous Letter on that Subject are occaſionally conſidered. With an Appendix containing a Letter from the Rev. Dr. Marſhall, with a Reply to the ſame. By J. Rogers, D. D. Canon of Wells, and Chaplain in Ordinary to his Majeſty. 8*vo.* 1728.

IV. The Neceſſity of Divine Revelation, and the Truth of the Chriſtian Revelation aſſerted; in Eight Sermons. To which is prefix'd, a Preface with ſome Remarks on a late Book, intitled, The Scheme of Literal Propheſy conſider'd, &c. By John Rogers, D. D. 8*vo.*

V. Reaſons againſt Converſion to the Church of Rome. In a Letter to his Guardian, a late Convert to that Church. By a Student of the Temple. 8*vo.* 1726.

VI. St. Cyprian's Works in Engliſh, by Dr. Marſhall. *Folio.*

VII. A Defence of the Validity of the Engliſh Ordinations, and of the Succeſſion of the Biſhops in the Church of England: Together with Proofs juſtifying the Facts advanced in this Treatiſe. Written in French by

by the Rev. Father Peter Francis Le Courayer, Canon Regular and Librarian of St. Genevieve at Paris. Tranſlated into Engliſh by Dan. Williams, Presbyter of the Church of England. To which is prefix'd a Letter from the Author to the Tranſlator. The Second Edit. corrected from ſeveral Errors, as well as ſome Omiſſions which crept into the firſt Edition. 8*vo.* 1727.

VIII. A Defence of the Diſſertation on the Validity of the Engliſh Ordinations, againſt the ſeveral Anſwers made to it. With proper Vouchers for the Facts advanced in that Work. By the Author of the Diſſertation. In two Volumes 8*vo.* 1728.

IX. The Divine Right of Epiſcopacy, and the Neceſſity of an Epiſcopal Commiſſion for preaching GOD's Word, and for the valid Miniſtration of the Chriſtian Sacraments, proved from the Holy Scriptures, and the Doctrine and Practice of the Primitive Church. Together with an impartial Account of the falſe Principles of Papiſts, Lutherans, and Calviniſts, concerning the Indentity of Biſhops and Presbyters. Alſo the valid Succeſſion of our Engliſh Biſhops vindicated, againſt the Objections of Presbyterians and Romaniſts. And the Popiſh Fable of the Nags-Head Conſecration of Archbiſhop Parker fully refuted. By Thomas Brett, L. L. D. The Second Edition. 8*vo.* 1728.

X. An Enquiry into the Evidence of the Chriſtian Religion. 8*vo.* Cambridge. 1728.

XI. Mr. Law's Practical Treatiſe on Chriſtian Perfection. The Second Edition. 8*vo.* 1728.

XII. Cyclopædia; or an Univerſal Dictionary of Arts and Sciences. By E. Chambers, in two Vols. *Folio.* 1728.

XIII. A Moral Proof of the Certainty of a Future State, 8*vo.* The Second Edition. 1728.

XIV. Chriſtian Inſtitutes, or the Sincere Word of GOD. Being a plain and impartial Account of the whole Faith and Duty of a Chriſtian, collected out of the Writings of the Old and New Teſtament: Digeſted under

under proper Heads, and deliver'd in the Words of Scripture. By the Right Reverend Father in God, Francis Gastrell, late Lord Bishop of Chester. The Fifth Edition. 12*mo.* 1727.

XV. Principles of Deism truly represented, and set in a clear Light, in two Dialogues between a Sceptick and a Deist. The first concerning the Christian Revelation: The Second concerning Natural Religion. The Second Edition. 8*vo.*

XVI. Memoirs of Literature, containing an Account of new Books printed both at Home and Abroad, with Dissertations upon several Subjects, &c. from Jan. 1725. to Dec. 1727. in six Volumes, 8*vo.* N. B. The same Design is carried on by another Hand, under the Title, Of the Present State of the Republick of Letters. To be publish'd Monthly. Price 1 s. each.

XVII. A Dictionary, Italian and English, and English and Italian; containing all the Words of the Vocabulary della Crusca; and several Hundreds more taken from the most approved Authors; with Proverbs and Familiar Phrases; by F. Altieri, Professor of the Italian Tongue in London, 2 Vol. 4*to.* 1727.

XVIII. Vitruvius Britannicus: Or, the British Architect, containing the Plans, Elevations and Sections of the regular Buildings both publick and private, in Great Britain, by Colen Campbell, Esq; In three Volumes. *Folio.*

XIX. Directions, Counsels and Cautions, tending to prudent Management of Affairs in common Life. By Thomas Fuller, M. D. The Second Edition. 12*mo.* 1726.

XX. The Devout Soul, in two Parts; consisting of Meditations, Poems, Hymns, and Prayers, upon several Occasions. By Thomas Coney, D. D. &c. 8*vo.* 1722.

XXI. Jenkins of the Christian Religion, 2 Volumes, 8*vo.*

XXII. The Life of Cardinal Wolsey, with Cuts. By R. Fiddes, D. D. the second Edition, *Folio.* 1726.